Beggars suffering from contagious diseases and frequenting houses, bazaars, etc., were a source of menace to the public health. In order to prevent such contagion through their agency, the member made the following suggestions :—

(1) The Government should associate themselves with the Indian Council of the British Empire Leprosy Relief Association and adopt its resolutions and effect the necessary reforms for the treatment of lepers.

(2) Beggars having incurable diseases should be prohibited from walking along public roads and more hospitals should be opened for their relief.

(3) A poor-house should be established for the benefit of the poor beggars, with the help of the generous public.

DEWAN'S REPLY : Mr. Koshy Palakunnattu, several of the points you have brought up in your present representation were also dwelt upon by the last speaker, Dr. Bhanu, and the remarks I have made in reference to that will apply to your representation as well.

As regards other points, which you have taken up newly, the Trivandrum Municipality, I understand, has bought a magic lantern, and I daresay other Municipalities who feel the need for that will also buy magic lanterns in course of time. And if they are put to good use, I have not the slightest doubt that the object you have in view will be secured.

Then you deal with medical inspection of school children. I quite agree with you that it is very desirable that school children should be periodically inspected medically, and I shall ask the Administrative Board, Medical Services, in conjunction with the Director of Public Instruction to have the matter carefully examined and proposals placed before the Government. But I am afraid it will be a long time before the Travancore Government can afford to attach, as you suggest, a Doctor, a Dental-oculist and a nurse to every educational institution in Travancore. I do not think that will be possible until such time as we have an educational and possibly a medical cess in Travancore. I would suggest your bringing up the question again — say in 1937.

You advocate education of children on one particular side of the physiological phenomena of existence. That carries us back to the vexed question, 'Should children be told?' The world outside India has not yet made up its mind on that question ; and as regards Travancore itself, if I know anything at all about the general feeling in the country, I think any such course of instruction in our schools would be strongly resented. I, therefore, am not prepared to take up that question.

As regards free distribution of pamphlets on hygiene among the people, the Government has not the slightest objection to free distribution being made by all who seek to do so. What is more, I can assure you that facilities will be afforded for the distribution of pamphlets by the Government officers.

Then you come to the need for providing mid-day meals for pupils in schools. We have one fine example set us and I have touched upon the matter in my Assembly address, and I do not think I can usefully add any more remarks to that.

73. Defects in the present system of Education.

MR. HARIHARA AIYAR ANANTASUBRAHMANYA AIYAR (*Member, Tovala taluk*) said that the existing system of education was defective in that (i) it was imparted in a foreign language; (ii) it was divorced from the natural feeling, morality and religion and other character-forming elements; (iii) it was enormously costly; and (iv) it was unproductive in its results.

As regards the first, the member said that, whatever might have been the reasons for adopting the English language originally as the medium of instruction, those reasons no longer existed and that there was a growing feeling among the people that the system had brought more evil than good. The civilisation or the separate entity of a people depended on their religion, dress and language. If those elements in a nation were destroyed by another nation, the former would merge into the

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latter. The adoption of the English language as a medium of instruction was therefore a means of destroying the entity of the people.

Secondly, the education imparted was only intellectual, and had no connection with morality or character or religion. Althogh the State could not interfere with the religious sentiments of the people, religion could not be lost sight of in acquiring education.

The cost of modern education was prohibitive. Taking 5 lakhs as the number of school-going population and Rs. 10 per head as the average cost per month on account of meals, clothing, books, fees, etc., the total cost per year amounted to nearly six crores of rupees. One had to spent 12 to 13 years in educational institutions before graduating. An enormous expenditure like the above for a long period was a loss with no good return. On the other hand, it created an unpleasant problem of unemployment. If the money spent on education be spent on industrial concerns, it would benefit the people in general.

The unemployment problem was an index of the growing unproductiveness of modern education. Graduates were not able to earn their own livelihood.

In conclusion, the member read out articles puplished in the *Trivandrum Daily News*, dated the 18th January, 1927, and the *Critic*, dated the 21st January, 1927, and also extracts from the address delivered by Sir P. C. Ray at the Mysore University Convocation in November, published in the *Trivandrum Daily News* dated the 29th November, 1926, in support of his views.

The member quoted,—

"In concluding the Mysore University Convocation address last Saturday morning, Professor Sir P. C. Ray of Calcutta made an attempt to show what colossal waste of national intelligence we have allowed in the past by our scheme of University education and how unqualified for the practical matters of life we emerge out of the machinery. 'I shall allude', he said, 'to the most heart-rending analysis of the situation by no less a man than Mr. K. Srinivasa Aiyangar who, in the course of his Vice-Chancellor's speech in 1920, stated: "Of 18,500 graduates of the University of Madras, whose careers have been traced, some 3,700 have spent their lives in Government or Administrative service, about an equal number are engaged in the teaching profession and nearly 6,000 have gone into law. Medicine had only 765 devotees, commerce only 100 and science a tiny fraction of the whole, 56". "You will search in vain", said he "for any solid contribution to the sum of human knowledge amongst this magnificent number of 18,500"! On top of this comes the news, communicated only the other day by the Associated Press: "Owing to large influx of candidates, about one thousand four hundred and fifty in number, taking degrees in person this year, the Syndicate of the Madras University had decided to hold two Convocations next Thursday, the first being held at 2 P. M. presided over by the Vice-Chancellor and lasting for about half an hour. The second Convocation will be held at 4-30 P. M. the same day at which the Chancellor will preside". In other words, the two Universities of Calcutta and Madras have become two huge factories for mass-production of graduates". This inordinate insane craze—almost a mania—for securing a degree has been working infinite mischief—it has become almost a canker eating into the very vitals of intellectual life and progress. A serious drag back incidental to, and, I am afraid, almost inseparable from the present ill-understood and misconceived notions of University training is that the younger man thus turned out betrays, as a rule, lamentable lack of initiative, resourcefulness and pluck when he is thrown upon the world and has to fight his way through it. The testimony of some of the greatest men in science or in practical business will reveal the urgent need for reform in our Universities. "I wouldn't give a penny for the ordinary College Graduate", says Edison. "An educated man is not one whose memory is trained to carry a few dates in history—he is one who can accomplish things. A man who cannot think is not an educated man however many College degrees he may have acquired." (Henry Ford). By a curious coincidence, almost at the moment I was writing these lines, my eyes accidentally caught the telegram conveying a notable pronouncement by Mr. Morris, who has been called the "Ford of England". "For business a University training is an absolute waste of time. Though there are exceptions, I never found a University training any use to my organisation. The University won't confer the qualities essential to commerce, but obliterates them if originally present. It does not give an understanding of the workers' psychology which is essential to carrying on large scale business. They absorb the idea that life is an easy thing and pay too great attention to sport and pleasure".

The member then read the following extract from a leading article in the *Critic*, which, he said, was written by Messrs. R. Ramalinga Aiyar and N. Krishnaswami Aiyar.

"Our colleges embody the age-long conflict between education and life. The least imaginative of educational administrators are beginning to realise the tragedy of it all. The younger generation is beginning to question and challenge the whole basis of education. Some proclaim it as the finest in the world. But what is it we see? Only senseless efforts to imitate and produce the vices of the institutions abroad, but not their virtues. We have neither good schools, nor great masters. Much dissatisfaction is everywhere felt. For years we have never been attempting to survey the actual situation. It is not strange that some of our shrewd observers should charge Universities with lack of sympathy with, or understanding of, the national life and traditions. Even the intellectual standard is lower. Schools and colleges have become mere sounding boards for the propagation of standardised assimilities. With dictation from the soul-less body above, the creation of any freedom or

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mental independence is well-nigh impossible. Class prejudices are carefully fostered, the spirit of critical inquiry is crushed and the chances of clear, independent thinking eliminated. The University, as we see it, is only a powerfully malignant machinery for arresting the growth of intelligence and suppressing the development of individuality."

The member then concluded by reading the following extract from an article entitled, "Education, English or Vernacular," published in the *Trivandrum Daily News* of the 18th January, 1927.

"There has been growing for some time a feeling that education as it is imparted in Travancore (and generally in India) has not been able to achieve the right purpose of education. Whatever may be the cause of this failure, there can be no doubt about the feeling, and many attempts are being made to mend the system of education, both in regard to its substance and its procedure. The present system of education in India, which may be called the English Education, was originally designed to turn out clerks, the hewers of wood and drawers of water in administrative and commercial offices. The goal of the education was subsequently extended to administrative or Government posts and the learned professions. The result has been that the true education that ancient India had has been lost and the education which England and Europe have has not been gained. And Indians are now in a *Trisanku-swargam*; and the educational units are turning out a host of "educated" unemployed and unemployables, for the scope for remunerative work in the Government departments and the learned professions are limited indeed. Here, as elsewhere in India, attempts are made to remedy the manifestations of the disease, the manifestation of "educated unemployment" arising from the disease of defective education—and as we have everywhere, we have the unemployment committees. This is all the reform in the substance of the education, if we may so call it, that is being attempted and thought of."

DEWAN'S REPLY: Mr. Harihara Aiyar Anantasubrahmanya Aiyar, I am sorry that on the last occasion I had to restrict you to fifteen minutes and I do the same this time also. But you will understand the reason when I say that this Assembly costs the public taxpayer something over Rs. 600 a day or something like Rs. 2 a minute.

Now, in regard to your representation to-day, if you were able, as I was fortunately able to watch the demeanour of this House, you may have observed that they listened happily and interestedly to all that you said. I am sure that the views of the Tovala taluk as manifested through you are very valuable when viewed in the large concept upon the broad question of the theories of education. On that subject, I regret to say that I am not learned. I am a mere administrator. However, I say, I am much obliged to you for having let me into the secret of the authorship of certain leaders on the subject of educational theory and policy in some of the newspapers you read. I am glad to know that you share the views which *prima facie* appear to me to be sound and well-founded. How far they are applicable to our modern Middle Schools, Elementary Schools and Colleges, I do not know. But this much I can assure you that whatever is of general good to the broad system of education, which, if directed into the channels of utility, will serve to produce better effects upon individual pupils as future citizens, to that extent the Government of Travancore are at one with you.

74. Educational Reforms.

MR. R. NARAYANA PILLAI (*Member, Vilavankod taluk*) pressed upon the Government the need for the compulsory teaching of English in Vernacular Schools. The common language in the State being English, it was difficult for any one to get on without a working knowledge of English. Compulsory English classes opened in some of the Vernacular Schools were not sufficient. He therefore suggested the amalgamation of Vernacular Middle Schools with English Middle Schools, thereby removing the difficulties of maintaining both sets of schools and turning out two different types of men, those passing out of Vernacular Schools feeling inferior to those coming out of English Schools. The Travancore Teachers' Association was working out the details of the scheme which, when sent up, should receive the earnest attention of Government.

In all enlightened Native States, primary education was compulsory. Although, according to the last Census of Travancore, a good percentage of the population was stated to be literate, many people were really illiterate. To remove the defect, others had suggested that primary education be made compulsory within municipal limits. But the member advocated that it should be made compulsory throughout the State. Again, in view to educate illiterate adults, night classes should be opened in all Primary Schools.

If primary education were to be made compulsory, more schools should be opened so that they might be within easy reach of infants *i. e.*, not more than 1½

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